THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL ii, 27.

No. 11, Vol XLVI. Monday, March 17, 1884. Price One Penny.

"A NEW VIEW OF MORMONISM."

THE *Nineteenth Century* magazine for January, 1884, contains an interesting and well written article under the above title, from the pen of Mr, James W. Barclay, M.P., who has recently paid a visit to Salt Lake City, with the very commendable motive of qualifying himself to give an opinion on the much-vexed "Mormon Question." He went, as he asserts, full of prejudice against the people and their institutions, but returned with a firm conviction that both were misunderstood and grossly misrepresented by those unscrupulous persons who, while professing to be authorities on the subject, have denounced and calumniated a community of whom their blatant falsifications have proclaimed their entire ignorance, or else their total disregard of veracity and common honesty. It is highly gratifying to the Saints when they find an individual who, though adverse to themselves in religious convictions, has manhood and candor enough to express his opinions with courtesy, and narrate facts with a due regard to veracity.

Mr. Barclay narrates, without comment, the circumstances of the first manifestations of the Almighty to the Prophet Joseph Smith, his receiving the plates and his translation of the same by means of the Urim and Thummim, his ordination to the Aaronic and Melchisedec Priesthoods, and the organization of the Church in 1830. He likewise refers briefly to the various experiences through which the Saints passed in the States of Missouri, Ohio, and Illinois, with the martyrdom of the Prophet Joseph and his brother Hyrum, up to the succession of the late President Brigham Young to the leadership of the people. He also shows a striking parallel between this people and ancient Israel in their march through the wilderness, and their final settlement in Salt Lake Valley, in the geographical features of which he points out many phases of resemblance to Palestine, although vastly different in its appearance and character as regards its fertility and productive-

ness. He says that in its general aspect it must have looked in the eyes even of the most sanguine of the Saints "anything but a land of promise." He pays a high tribute to the foresight and ability of President Young in his leading the people through the wilderness, and their successful establishment in the valleys, and also to the perseverance and industry of the Saints in surmounting the difficulties placed in their way by the natural characteristics of the land and of the climate; and goes on to show how closely the religion of the Latter-day Saints is interwoven with their daily life, and that the welfare of the people, temporally as well as spiritually, is sought after in all the teachings of the authorities of the Church. He bears a generous testimony to the sobriety and morality of the Saints, and shows that 90 per cent., or more, of whatever wrong-doing exists in their midst, is attributable to the non-"Mormon" portion of the community. The statistics given with regard to education, compare favorably with those of any other part of the United States, while the taxes are considerably below the average.

"The Mormon religion," he says, "does not materially differ from the recognized Christian churches, except as regards polygamy," nor are the Book of Mormon and the Revelations of Joseph Smith, *i.e.* Doctrine and Covenants, contrary to the Bible and New Testament, excepting in the afore-named instance; and he thinks, with that exception, "Mormonism" is likely to become the religion of a great part of the Western States of America.

He deplores the unconstitutional measures adopted and proposed by the President and Congress of the United States for the suppression of polygamy as a dark blot upon the fair name and fame of the great American people, and says the further you get from Salt Lake City, the louder is the clamor raised against it. Mr. Barclay thinks the question "will solve itself if left severely alone," as it has had its day, and the young ladies of Utah will not long be content with less than the exclusive right to their husbands. He anticipates that the minds of the people will shortly be prepared to receive another revelation, announcing that plural marriage is no longer necessary or desirable. Here our friend betrays his want of knowledge of the true feelings which pervade the bosoms of the faithful daughters of Zion, and their hopes and aspirations with respect to the holy order of patriarchal marriage; he says that "plural wives seem to realize the obloquy of their position," a statement not justifiable in at least a majority of instances.

With regard to a "new revelation," the Lord has spoken and given His commandment concerning this matter, and the Saints have no idea of His issuing a countermand to suit the ideas of modern civilization. The minds of the Saints are moulded to the will of God, and not the commands of God to the likes and dislikes of either "Mormons" or Gentiles. But then, while Mr. Barclay does not deny, he does not admit, the divinity of this work, hence he thinks "Mormonism" can be trimmed to suit the times, a mistake common to less worthy critics of "Mormonism" than himself. He is, however, convinced that the present outcry against our people does not arise from any particular regard for morality, but a desire to fill remunerative offices, which might be open were all the proposals of our opponents carried into effect.

Mr. Barclay's remarks ought to be of great service in dispelling the popular

delusion that the Saints are in bondage to the Priesthood, and that they are bound to render implicit obedience to whatever may be commanded by the authorities of the Church. This, he clearly shows, is by no means the case, and testifies that they enjoy the greatest possible liberty, political, social and religious—no kind of coercion being even used, or undue influence exerted, over the voluntary action of the people, the only opprobrium attached to disregard of the established rule and usage of the Church being "public opinion." The warmth of feeling evinced by the people towards their leaders is also commented upon, and it is asserted that "President Taylor holds a far higher place in the hearts of the people, than does the President of the United States in the hearts of the generality of the people over whom he presides." Nor is this to be wondered at, when the fact is fully realized that President Taylor is not only the leader of the people, but the Prophet of the Most High, and His representative upon the earth. The various organizations of the Priesthood are referred to in an able and appreciative manner, and it is distinctly stated that no one "is paid for the duties he performs in connection with his calling in the Priesthood." The Tithes, too, are quite voluntary, and are used "for the building of the Temple, the sustenance of the poor and unfortunate, and in assisting the immigration of poor Saints from the various mission fields."

It is indeed gratifying to find that there are men of intelligence and goodness of heart sufficient to be able to throw aside their prejudices and freely acknowledge their own convictions on this subject, and we can only hope that there may be many yet who will emulate the foregoing worthy example, and endeavor to find out for themselves the true merits, and demerits if such there be, of the "Mormon Question," always remembering the admonition of scripture: "He that answereth a matter before he heareth it, it is folly and shame unto him."

Derby. C. E. L. J.

CORRESPONDENCE

Between a Local Elder and a Universalist.

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Skelton Green, Jan. 29, 1884.

Mr. R. R. Hodgson.

DEAR SIR,—I am sorry I was not at home when you called on Monday and left me the tract setting forth the principles of your Church. I read it with much pleasure, but cannot fall in with all its contents. I believe in universal salvation without being immersed in water. In my opinion, faith in Christ is all that is required to secure the new birth and a place in His kingdom.

As our mission is not sectarian, we cannot admit any one to preach in our Mission Hall whose doctrine is different to the doctrines our Savior taught to His disciples. If you preach Jesus Christ's life, pure and simple, your services will be thankfully accepted. We believe in being cleansed from sin

by simple faith in our Redeemer; but I have no intention of entering into an argument concerning my own or the world's redemption.

I am, yours faithfully,

ROBERT JEX.

Brotton, January 31, 1884.

Mr R. Jex.

MY DEAR FRIEND,—Your letter of the 29th inst. was duly received, for which I am much obliged, but somewhat surprised to read the hasty decision at which you have arrived. Have you ever studied the doctrine of the scriptures for yourself? or are you resting your faith upon the traditions of others? The tract I left with Mrs. Jex contains no doctrine contrary to the scripture teaching, so that if you admit the scripture as a divine revelation of God's will to man, you ought to be thankful to know that there is one class of people on the earth who do not barter the Gospel of Christ for the favor and convenience of men, and who will not shun to declare the whole counsel of God to their fellow men. If faith, pure and simple, be all that is required to secure our salvation and a place in the kingdom of God, and all the ordinances contained in the Old and New Testament are no longer required, what, in the name of common sense, is the use of the Bible you wish the people to believe?

Permit me, my friend, in the spirit of kindness, to draw your mind from such a premature decision, and to centre it on the following outlines of the scriptures, which plainly set forth the great plan of human redemption, as revealed to us for our faith and guidance in this life. Genesis i, 27-30, informs us of man's estate before the fall, (read it carefully,) and in the 3rd chapter, from the 9th to the 24th verses, we are again informed as to his estate after the fall. From what, then, has man to be redeemed? And how is his redemption to be brought about? Having made yourself fully acquainted with the first and second estate of man's condition on this earth, let us now commence our research, and see if we can find out this all-important principle upon which hangs our future happiness and exaltation.

Redemption implies a restoration of that which had been lost or forfeited. Man fell, but he was incapable of redeeming himself, hence a Savior was promised, and in the meridian of time He came to do His Father's will. He did not come of His own accord—he was sent; neither were the principles He taught His own, but the Father's who had sent Him; so that man, you see, has no authority either to add to or to take from the simple, plain ordinances, divine authority, and principles of the Gospel. They are all incorporated in the Gospel plan of redemption. We have power to reject them, but not to alter them. If we receive the Gospel in all its fullness, as revealed to us in the scriptures by the Lord Jesus Christ and His Apostles and Prophets, then we will receive all the blessings, but any departure from that principle will seriously injure or impair our salvation. We may be fully satisfied that the entire plan of salvation was fully arranged, and every principle and ordinance properly defined, long before the Savior left His Father's presence for this earth. Heaven and earth may pass away, but not one jot or tittle of the law shall fail till all be fulfilled. (Matt. v, 17-20.) Before the Lord Jesus

Christ entered upon His ministry, He claimed His right of baptism of John the Baptist. John demurred, but the Savior assured him it was necessary in order that He might fulfill all righteousness; and when they were come up out of the water, God acknowledged the ordinance and approved of the act by the gift of the Holy Ghost and His exclamation: "This is my beloved Son, in whom I am well pleased." (Matt. iii, 13-17.)

If this ordinance was not essential to salvation, how do you account for the Savior not being able to fulfill all righteousness without complying with it? He not only obeyed it himself, but he enforced it upon Nicodemus in the strongest possible terms: "Verily, verily (in truth) I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John iii, 5.) This same doctrine which He preached to this great man, he commanded His Apostles to teach to all nations, and stipulated as one of the conditions of salvation: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi, 15, 16.)

And then look at the simplicity of the Apostles, who conceived this ordinance as a binding principle in the commission they had received, and administered it to all who believed on the Lord Jesus Christ through their preaching and administrations. (Acts ii, 38.) "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts viii, 36-39.) If you will read the 10th chapter of Acts, you will also see that a certain man was commanded to be baptized after he had been visited by an angel, and had even received the Holy Ghost. If this ordinance was only intended as an outward sign of inward grace, why administer it to Cornelius? But how could Cornelius and his family be saved without water baptism, if the word of the Lord to Nicodemus be true?

With regard to your belief in a *universal salvation*, I have little to say. The good book informs me that the dead shall be "judged every man according to their works." (Rev. xx, 13.)

You say that your mission is not sectarian; I do not see what else you can make it. Sectarian refers to a section, or part of a whole. Am I to understand that the lay church embraces, or contains and administers the entire Gospel of Jesus Christ? Where and who are your Apostles and Prophets? (Eph. iv, 11.) What ordinances of the Gospel do they administer? (Heb. vi, 1, 2; Mark xvi, 15, 16; John iii, 5; Acts ii, 38.) And what miraculous gifts of the Holy Ghost do they possess in common with the Saints of God eighteen hundred years ago? (1 Cor. xii.) Read those scriptures carefully over, and see if you have not made a slight mistake. (Eph. iv, 1-17:) "He (Christ) ascended up on high * * and gave gifts unto men * * * And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." What did He give those officers for? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." How long had they to continue? "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Let me, in the spirit of kindness, my friend, ask you, Has that time arrived?

The 666 different Christian churches, leading the people hither and thither in the midst of confusion, superstition and error, afford us an answer. Rev. xiii, 18: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." No unity here, my friend; neither is the lay church capable of bringing about so desirable an understanding among the children of men.

I suppose, by this time, you are disposed to inquire how this change from the divine order to this heterogeneous discord in the Christian churches has been brought about. The Apostle John, from the Isle of Patmos, will answer your question. The beast made war with the Saints and overcame them, and upon her forehead was a name written: "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth," with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. Yes, my friend, she took full possession of "both small and great, rich and poor, free and bond," "and no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Rev. xiii, 16-18; xvii, 1-18.) And while this "scarlet lady" fattened on the blood of the Saints, and swayed her sceptre with a high hand over the earth's inhabitants, God raised up an instrument, and with him he inflicted a deadly wound upon her, from which sprung 666 of her illegitimate daughters, and while she was reeling under the deadly influence of this wound, John says: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come." (Rev. xiv, 6, 7.)

This scripture cannot fail to lead you to a calm survey of the whole question. Till the angel restored the everlasting Gospel to the earth, no person, however good his intentions, had authority from God to administer one single ordinance it contained. And if the angel has not yet appeared to the officers of your church, do you not think it is time you were looking for him, and making suitable arrangements for that event?

Now, sir, in conclusion, permit me to inform you, and I do so with the feelings of a man who is conscious of the gravity of his statement and the responsibility he incurs, that that angel has indeed appeared on the earth and delivered up the treasure, the everlasting Gospel entrusted to him, to a young man by the name of Joseph Smith, who was chosen by God, and ordained to the Aaronic Priesthood by John the Baptist, on the 15th of May, 1829, in Harmony, Susquehanna County, Pennsylvania, United States of America. He was also ordained to the high priesthood, or apostleship, by the Apostles Peter, James and John, a few weeks subsequently, and organized the Church on the 6th of April, 1830, from which time it has been gradually extending in every direction, until at the present it occupies a most enviable position on the earth.

I am, my dear sir, your sincere friend and well wisher,

R. R. Hodgson.

UTAH NEWS.

(Summarized from Territorial Papers.)

The recent voting in Salt Lake City for the election of city officers, resulted as follows: James Sharp, Mayor; Adam Spiers, I. M. Waddell, Jos. H. Dean, Robert Patrick, Geo. D. Pyper, Aldermen; George Stringfellow, Orson H. Pettit, John Clark, Thos. G. Webber, Albert W. Davis, Jos. A. Jennings Andrew N. McFarlane, Heber J. Grant, Junius F. Wells, Councilors; Heber M. Wells, Recorder; Wm. G. Phillips, Marshal; W. W. Taylor, Assessor and Collector; Paul A. Schettler, Treasurer.

A *Deseret News* correspondent, writing from Holden, Millard Co., says: "There is a great reformation going on in the midst of the people. Our stores do not sell a pound of tea a week and very little tobacco. We have no rum shop or other adjuncts of modern civilization in our town, and are happy."

Steps are being taken for the erection of a Stake Tabernacle in Paris, Bear Lake Valley.

James A. McKnight, Esq., late U. S. Consul to St. Helena, who was born and reared in Utah, has returned to Salt Lake City to reside permanently, and has accepted a position on the editoral staff of the Salt Lake *Herald*.

Apostle Moses Thatcher has returned home from his visit to Washington.

Very cold and blustery weather was experienced throughout Utah, generally about the middle of February. Snow blockades on the railroads were very common. It is said that the Utah and Northern Railway has had more troubles of this kind lately than during any previous winter.

Forty-two degrees below zero was the temperature which prevailed in Liberty, Bear Lake Valley, at one time last month, and the same was the case at Mendon, in Cache Co., on the morning of the 14th ult.

A snowslide occurred on the morning of the 18th ult. in one of the gulches, between Park City and the Ontario mine, shattering two cabins and killing three children, fatally injuring two women and bruising a man badly.

A fire occurred in Ogden on the 19th ult., resulting in the total destruction of the skating rink, of Ed. Keyes, valued at $1200, and damage to the amount of $700 to the Co-operative granary.

A number of artesian wells have been bored in Cache Valley, in the region of Logan, and good streams of water obtained at various depths, ranging from 50 to 75 feet. The water is lukewarm and slightly impregnated with iron. Cattle seem to like the taste of it, and thrive well on drinking it.

John Williams, a carpenter, residing in the 21st Ward, Salt Lake City, had his house destroyed by fire on the 8th of February. The loss was about $800.

The members of the Wyoming Legislature have been paying a visit to Salt Lake City, and have been treated with true "Mormon" hospitality and kindness by the Utah Legislature, the City Council, etc.

The lawsuits between Bishop Thomas Taylor and Allen G. Campbell, involving the title to twenty-five claims on iron mines in Iron Co., have been settled by mutual agreement to draw lots for the ownership.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 17, 1884.

THE WORD OF WISDOM.

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In the spring of 1833, about three years after the organization of the Church, a revelation was given to the Saints, containing admonitions in regard to the use of intoxicants, and other things calculated in their nature to injure man's mental and physical powers. The Lord said it was not given as a commandment, but as "a principle with promise, adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints."

Over fifty years ago, the Lord, in His mercy to His people, gave to them a law pertaining to temperance, not couched in threatening words, but yet in the spirit of warning. Understanding the proneness of His children to be led astray, He sought to gently guide their minds, that they should not be given to the little evils that afflict society, and that lay the foundation for those weightier sins that drag men down to ruin.

In His revealed word the Lord declares that tobacco is for "bruises and all sick cattle." Although so unpalatable, so sickening in the extreme, the taste of mankind has become so far perverted, that a large proportion of the human family are addicted to the use of that drug, "one hundred pounds of which, is said to contain seven pounds of deadly nicotine." It is said that tobacco tends to soothe and quiet the nerves when one has taxed his energies to an improper degree. As a medicine it may be very necessary under some circumstances, but it is most dangerous, creating an appetite that is difficult to control, and that is apt to lead to much suffering. Many who use it improperly, if denied it for a season, almost lose their reason, its power is so great, and its loss felt so keenly. Scientific men claim that it interferes with the circulation of the blood, proving conclusively that its effects are most damaging upon all who use it, but more particularly upon the young. Its effects are not alone injurious to those who use it, but their offspring have entailed upon them nervous complaints from which they suffer during their natural lives.

When the body is over-worked, and the vital force drawn upon beyond the proper limit, the frame should have rest and nourishment, not stimulants. He who uses stimulants is shattering his constitution and shortening his life. The Lord says tobacco is for bruises and for sick cattle, and is not good for man. He certainly knows what is best for His children, and all should pause before forming a habit so dirty, so expensive, and so dangerous to themselves and children.

"Hot drinks are not for the body or belly," says the Lord. It is very frequently asked, what comes within the meaning of hot drinks? The Prophet Joseph Smith said *tea* and *coffee* were so classed. They are often drank so hot, as to almost scald the throat while swallowing, weakening the stomach, causing dyspepsia, and doing much injury to the system. They also stimulate and excite the nerves to a degree almost marvelous to those who are not accustomed to their regular use. A person who is not in the habit of using either of them, will find by drinking one cup that the effect is almost instantaneous, if sleepy before; the desire for sleep is banished, and for hours to come the body that needed rest is seemingly revived, and the mind has full play; and thus it happens that the body is worn out, not receiving care, but stimulated beyond its powers of endurance.

An article recently published in a scientific paper, says: "Tea should not be used at all, but it does less damage if plenty of nourishing food is used with it. When the food is meagre and poor, its effects are very serious." The observations of the writer go to confirm him in the belief that a very large proportion of the nervous diseases to which the human family are subject, are directly traceable to an improper use of those things intended for medical uses, and that would cure many diseases, but which, being misapplied bring havoc and death. They are like the fire upon the hearth, which, while under control affords warmth and gives comfort, but, once master, consumes all before it.

Strong drink stands forth as a *giant* to do battle with the sons and daughters of God, and to rob them of eternal life by placing them among that class who wilfully commit self-destruction. How palatable; how pleasing to the taste is the sparkling wine! No burning sensation, but mild, agreeable, soul stirring, it steals away man's brains, and drags him to inevitable ruin, if he persists in its use. Singular, but true, nevertheless, it is the very first thing the Lord condemns in His revealed word on the subject of wisdom. He knows its seductive power, and the weakness of man. He had seen Lot and others of His sons go to disgrace and shame. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts."

Wine should only be used to commemorate the death and suffering of our Savior. It is to typify His spilled blood, and should be sacred to every "Christian." No more should man revel in the use of wine than in the blood of his master.

All kinds of spirituous and fermented liquor are condemned, except for mechanical and medicinal purposes, and for the washing of the body—not to be taken internally; for under no circumstances should it enter the system only as a medicine, because it feeds an appetite that, once fully formed, robs man of his reason, and destroys both mind and body. Its use causes man to pilfer from his own flesh and blood; to murder the wife of his bosom, and the children he should love and cherish, to violate the laws of his country, to strike to the earth the mother that has borne and nourished him, and bruise and beat the father that has sheltered him in childhood. The assassin worships at the shrine of Bacchus before he goes forth upon his desperate errand; scarcely a horrid crime, or damning deed is perpetrated until strength is obtained from the delusive cup. Honor, virtue, truth, and honesty; the

laws of God and of man, and everything sacred to man, are trampled under foot by the demon drink. It disregards every tie, destroys friendship, robs the dead and curses the living; blights the home, and renders man too vile to live and unfit to die.

In treating upon the question of food, the revelation says that meats are to be used sparingly, and that it will please the Lord if they are only used in times of famine and excessive cold. Animal life is to be properly guarded, and not wantonly sacrificed to the appetite of man. His use of it must be limited to times of scarcity, or those seasons of extreme cold when it may be necessary to use meats to create proper warmth to withstand the elements. In warm or temperate climates but little, if any, meat should be used, and in cold climates only as the Lord has said. Grain, fruit and vegetables are the natural food of man, giving health and life, nourishing the body and preserving it in vigor until it wears out in accordance with the laws of nature, and until the angel of death comes to take its own.

By a proper observance of the "Word of Wisdom," man may hope to regain what has been lost by transgression and live to the age of a tree, going to his grave fully ripened, like a shock of corn. In order that His covenant people might grow up in purity and honor before Him, and be free from the terrible sins so common among His erring children, the Lord forewarned them, giving them great promises for their faithful observance of His words, looking to their spiritual and temporal salvation. He says: "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

How earnestly should we to whom this law has been made known, seek to obtain the rich promises and enjoy these great blessings! for they pertain to this life, and prepare us for the life to come. The spirit of that revelation should be fixed in every mind as a guiding star, prompting each of us to weigh well every act, whether pertaining to our clothing, eating, drinking or speaking; that as the sun's rays in springtime gladden all nature and awaken life and hope, the "Word of Wisdom," given of God, may remove the thorns and briars from our pathway, and strew the same with joy and peace.

RELIGIOUS INTOLERANCE IN INDIANA.—A few months since we published an account of a couple of Latter-day Saint Elders being tarred and feathered by a mob in Indiana, their offense being that they persisted in preaching the Gospel notwithstanding the many threats of personal violence made towards them. We now have another instance to record of the brutal treatment accorded to defenseless, unoffending Elders by the lawless rabble of that same region, who are doubtless incited, as they almost invariably are, by bigoted sectarian preachers, jealous of the Elders' success, and chagrined at not being able to prove their doctrines unscriptural. The following is a condensed account of the affair as taken from one of the Utah papers:

"Two Elders—Jas. A. Anderson and J. G. M. Barnes—were murderously assaulted

on the evening of Feb. 7th, in Washington County, Indiana. Prior to a meeting they were to hold, they were notified of the intention of some parties to break up the assemblage; but being determined to carry out their part of the programme, they repaired to the designated place of meeting, and although efforts were made to annoy the Elders, the meeting was not broken up as had been threatened. On their way back to their lodging place, accompanied by some young men, they were, however, assaulted by a mob to the number of ten. Rocks and clubs were thrown, and finding they could not scare the Elders in that way, the mob began emptying their revolvers upon them. Brother Barnes had only just stepped behind a tree to get out of the way of the bullets, when one of them struck the tree. Bullets fell at their feet, and whizzed past unpleasantly close. After discharging all the deadly missiles they had with them, the mob left the Elders and their few companions to pursue their journey without further molestation."

LEEDS CONFERENCE.—Meetings of the Leeds Conference will be held at 2 Grafton Street, Manchester Road, Bradford, on Sunday, March 23, 1884, commencing at 10-30 a.m., and 2 and 6 p.m. All the Saints and their friends are invited to attend.

SHEFFIELD CONFERENCE.—Public meetings of the Sheffield Conference will be held in the lower room of the Albert Hall, in Sheffield, (the entrance to which is on Burgess Street,) in the afternoon and evening of Sunday, April 6, 1884, commencing at 2 and 6 o'clock. A Priesthood meeting will be held in the morning of the same day in the Saints' Mission Room in the Wicker, commencing at 10-30. President John Henry Smith will be in attendance.

NOTTINGHAM CONFERENCE.—Public meetings of the Nottingham Conference will be held in the Temperance Hall, Saint Ann Street, Nottingham, on Sunday, April 13, 1884, commencing at 10-30 a.m., 2-30 and 6-30 p.m.

ABSTRACT OF CORRESPONDENCE.

NEWS FROM RETURNING ELDERS.

Elder Jos. Wild, who started home on the 16th ult. in company with Elder Eleazer Evans, who was sick, writes from New York, February 25, 1884, as follows:

"Brother Evans has improved ever since he came on board, though we have had a rough passage. We only had two days that were at all pleasant. The pilot came on board last evening. He expected to land us about two o'clock to-day, but we did not reach here till five o'clock. We will leave here for home to-morrow evening."

WORK IN THE ST. GEORGE TEMPLE, ETC.

Bishop David H. Cannon writing from St. George, Washington Co., Utah, to Elder Geo. C. Lambert, Feb. 20, 1884, says:

"We are having good times in the House of the Lord [the St. George Temple]. The people seem to be fully aroused to the necessity of doing a work for their dead, in which they manifest faith. Another thing that should give joy to the faithful observer, is the united manner in which the Saints have accepted the counsel of our leaders in relation to the Word of Wisdom. I do not think there is one pound of tea, or one plug of tobacco

sold now where there used to be ten. All these things speak well for the progress the latter-day work is making.

"You speak of the hardness of the hearts of the people of the old country in relation to the Gospel; this is as we expected it would be in regard to this matter; it is on the principle of gleaning potatoes. The farmer plows and picks up his potatoes, then harrows the ground to bring to the surface those that may have been missed, which are also picked up. Then he tells his neighbor that he may glean the patch, but if any are found they will be very few, and will require great labor to find them. Our Elders are sent out not to convert the world, or the inhabitants thereof, but to preach unto them the Gospel, bearing a faithful testimony to the people; if they receive it, to God be the glory, and if they reject it, the matter is still with Him, and we need have no concern.

"My son David is in Arkansas on a mission, and writes that the people seem to be case-hardened against the principles of truth. The people of that State have heard so much about the Gospel (some of the first Elders of the Church having been there,) and rejected it, that they are now left to themselves, and to-day they would rather believe a lie and be damned than accept the testimony of a poor 'Mormon' Elder. But while the Lord is withdrawing His Spirit from the living, who have heard the Gospel and rejected it, He is pouring out His Spirit upon His servants who hold the Holy Priesthood, causing them to hurry the work of building Temples, that if the living have rejected the testimony, something may be done for those who have died without so much as hearing the Gospel in its fullness. To show you how this great work will be accomplished, it is only necessary to call your attention to the following figures, that you may see what has been done in this Temple for the dead alone, to say nothing about the living: baptisms, 184,744; endowments, 71,893; Elders ordained, 27,256; couples sealed, 24,148; and this between the 9th of January, 1877, and the 31st of December, 1883. It will be understood that this is nothing in comparison with what will be accomplished when the Temples are completed that stand in populous regions of the country, like Salt Lake City, and Logan, in Cache County, and Manti, in Sanpete County, accessible as they are by railroad to their very doors, as it were. This Temple is situated in a desert, surrounded on all sides by rocks and sand, the nearest railroad point being 130 miles from us, and we have the worst kind of wagon roads to pass over. And then, to make it worse, everything is high in price in this place, putting it out of the power (for want of means to sustain themselves,) of many who would otherwise avail themselves of this great blessing With the host of Elders engaged in this great work for the redemption of the dead on the other side of the vail, united with the faithful Saints here, when the rest of our Temples are completed there will be a work moving steadily on that the world of mankind little think of. When we think of the hundreds of thousands of honest people who have passed away without hearing the Gospel, and who are now being preached to, the necessity of this great work becomes apparent to us all.

"Of course, there are places where people may be found who have never heard the Gospel, and who, when they do hear it, seem to be eager to embrace it and fall into line immediately. This will continue to be the case until all who have not heard it have had the privilege of doing so. We got word some time since from Elder Geo. J. Woodbury, that he and Brother Fuller had been to a place called Reed Patch, in Tennessee, where the people had never heard the Gospel; the result was, a fine Branch of the Church was organized in a very short time, and the brethren felt greatly encouraged. But send the word to a place where the people have all heard it, and where they can tell stories in regard to the rise of the Church in their region of country, and it is like pouring water on a duck's back to preach to them.

"We have had more 'falling weather' lately than during any winter since 1861, which causes general rejoicing among the people, in the hope of a bounteous harvest the present year. There will probably be considerable loss to stock men, through the deep snows and severe weather combined.

"You have heard of my misfortune last fall: on the 12th of October my horse fell with me and my left shoulder was dislocated, and on the 30th of December a bull got

after me and broke two of my ribs and hurt both my shoulders, so that I could not turn myself in bed for several weeks; but thank the Lord I am getting over it now. We buried my son Erastus, aged eight years, last June, and Clarence, aged ten months, last November, but now my family are in tolerably good health."

ELDER GRAHAM'S LABORS.

Elder Joseph Graham writing from Sheffield, March 1, 1884, says:

"I am laboring in the Rotherham District, along with Elder C. J. Arthur. We find the Saints very much scattered. They are few and far between. We have no Branch organized here, but we are in hopes of organizing one soon. We hold meetings in every house possible, though in many instances there are but few to listen to us. Several have presented themselves for baptism who are very firm in what they believe is revealed from heaven. Some strangers have done a great deal for the work in assisting to distribute tracts among their friends and talking with them upon the principles of the Gospel. They will get their reward. I don't know that I ever felt better in my life, spiritually or temporally, or enjoyed my labors more than I do now. I am not ready to go home yet, and I hope I shall not be yet awhile. I am thankful to see spring coming, so that we can hold out-door meetings again. I took great pleasure in it last summer in the Liverpool Conference. I shall never forget my labors there, and the many kind friends whom the Lord raised up to administer to my wants. I have had the honor of baptising eleven persons, seven of them new members, who received the words of truth dropped from the mouths of the servants of God—the seeds of righteousness that we are all laboring to sow, leaving it in the hands of God to give the increase. The Elders who have preceded us in this Conference have labored hard in distributing tracts, and we are continuing the work. Now and then we have a new opening to lay before the people the Gospel, which we avail ourselves of with pleasure, knowing that if those who hear us fail to receive what we teach, others will be sure to hear of it from them; and thus a knowledge of the work will be spread."

THE WORK IN HOLLAND.

Elder P. J. Lammers writes from Amsterdam, March 3, 1884, saying:

"I feel to rejoice in the Lord, and the Saints whom I have visited also feel well. My enemies are also alive and stirring up the people, and circulating all manner of lies about the Saints. There is one in Groningen who has been lecturing against us, and has written an article for a newspaper containing the most shameful slanders on Utah and its people. He claims to be in communication with some Hollanders in Salt Lake City. I have written an 'open letter' to this Rev. Toorenenbergen and had it published, correcting his misstatements. Truth shall find its level and righteousness its plummet. Wo unto the hypocrite who will conceal himself from truth; he will speedily be revealed and dealt with in righteousness. I had a fine time a little while ago in a small village where I had an introduction to some rich people, relatives of some of the Saints. They were very kind and willing to listen to the Gospel. On Sunday I had meeting three times in a private house, where there were from 70 to 80 persons present who paid the greatest attention to what I had to say. They even took up a collection for me, which is something uncommon in a 'Mormon' Elder's experience. On Monday I had another meeting, and had the honor of having a Rev. gentleman and a schoolmaster present, who stood and listened with patience while I preached for an hour and a quarter. They afterwards wanted to discuss religion with me, but after trying it for about an hour, and finding the Bible would not support them, they were glad to give it up."

PROSPECTS IN THE BRISTOL CONFERENCE.

President Isaac Green writes from Bristol, March 6, 1884, as follows:

"The Elders of this Conference are faithfully prosecuting their labors, and are enjoy-

ing good health, with the exception of Elder Harris, who is much as usual. Quite a number of strangers attend our meetings. Some of them are earnestly investigating the principles of the Gospel, and there is a good prospect of some baptisms."

IMPROVEMENT IN UTAH—PRICES FOR PRODUCE, ETC.

Elder W. H. Seegmiller writing from Richfield, Sevier Co., Utah, February 20, 1884, says:

"Much labor is being performed by our leading Elders in instructing the Saints in their duties relative to observing the laws of health and purity; and in our reflections how far we find ourselves removed from the conditions required by the Gospel which we have embraced! But thank God, He is inspiring His servants to teach such doctrines that I think many of our people are making rapid improvement in their lives. Our tithing exhibit, which is now being prepared, will be very favorable when completed; it will show some increase over last year. Through the instructions given on this law, I believe we are becoming more intelligent in relation to our duties connected therewith; and this knowledge creates a greater desire for the promised rewards. Our Temple record is also rather satisfactory; of the southern Stakes, ours stands second to Sanpete in amount paid, and ahead according to our numbers. Brother Cyrus H. Wheelock has lately visited us on a trip in the interest of the Temple. He has gone to Beaver and Millard, and was much pleased with the success attending his visit with us. He seems to possess much power in speaking, although his body is becoming very frail.

"Money seems very scarce; little or no market for grain; wheat worth one cent per lb.; oats about 90 cents per 100 lbs.; cattle in good demand and bringing good prices; last year's calves bring $15; two-year olds, $20 to $25; cows $25 to $35—very different from a few years ago. Where our people are not involved in money obligations, they feel quite easy; but where they are, it makes them squirm. The cutting rates of freight on the U.P.R.R. and D. & Rio Grande, have affected us considerably, as oats imported from the States have been sold at 90 cents per 100 lbs. in Spanish Fork. In all I think the cheap freights have been detrimental to the prosperity of our Territory. Some talk of building a railroad up to Marysvale this summer. I think, should this be done, it will be a decided benefit to us commercially, but may be detrimental spiritually and morally. However, the Lord controls; we may become very desirous and over anxious, but it is His business, and He will order to suit the counsels of His will.

"Brother A. D. Thurber represents us in our Legislature. He dreaded going very much. He was particularly low-spirited about that time, caused by the death of his wife. She left four children, three girls and one boy.

"What a valuable experience many of our monogamic young men are getting through the effect of the Edmunds law! And many who would otherwise undoubtedly have been in the Legislature, can remain in their several Stakes and encourage and build up the people; and thus the wrath of man is made to praise God and develop His purposes on the earth."

MORE BAPTISMS IN THE CLEVELAND DISTRICT.

Elder R. H. Baty writing from West Hartlepool, March 10, 1884, says:

"In company with Brother Maw I left Middlesbro on the 1st inst., and proceeded to Eston and Saltburn to Brotton, in the Cleveland District, Yorkshire, and found Brother R. R. Hodgson, who was glad to see us. He gave us a hearty welcome, such a one as none but Latter-day Saints know.

"We held meeting the following day (Sunday) in his house, and had a nice congregation, who listened with great attention to the first principles of the Gospel as revealed to the Prophet Joseph Smith. We also held a meeting on Tuesday evening. On Wednesday the 5th, I had the pleasure of baptizing two in the sea at Skinnygrove. We held another

meeting on Thursday at North Skelton, and had a house full of strangers, who paid strict attention to what we had to say, and I can truly say we enjoyed the Spirit of God in the meeting.

"Brother Hodgson is doing a good work, giving out our tracts among the people, who seem quite interested, and especially the sectarian priests, who give us a bad name and thus tend to advertise us.

"I find a good many small towns here in which I do not think any of our Elders have ever been to preach the Gospel. We now have the nucleus of a Branch in this part of the Cleveland District, and hope a good work will be accomplished."

FEELING ENCOURAGED.

Elder C. E. Angell writes from Pimlico, London, March 11, 1884, as follows:

"In accordance with your request, I shall repair to Nottingham on the 17th. During my sojourn in Kent and Essex, which was of but five weeks' duration, I experienced greater consolation, though I baptized but one, than I did during the six months I labored in Bedfordshire and Hertfordshire, for I felt greater freedom of thought and speech than I had ever been the recipient of before; and though surprised at being able to stand before a mixed congregaion for the period of one hour, I felt to render all credit to the great and all-wise God. I am feeling well, and shall not let go only to get a better hold."

SUCCESS IN THE NEWCASTLE CONFERENCE.

Elder James Briggs, of the Newcastle Conference, sends us the following from South Shields, March 10, 1884:

"It may not be out of place to let you know how we are getting along in this northern part of the country. The winter has been very mild; no snow to speak of, and very little frost. It has been fine for traveling about, which I, with my traveling companions, have been doing. We have been through most of the County of Durham, also a portion of Northumberland, and I am happy to say we meet with kindness among the Saints in all our travels, and also are treated well by many strangers. The majority of the Saints feel well and are doing all they can to help forward the work of God. They are distributing tracts and trying to find openings for holding meetings in private houses, where we have meetings at every opportunity; it is very seldom that we can get other places. I must make mention, however, of one exception. Through the influence of Brothers John Brute and James Warren, we got a Wesleyan meeting house, and on Thursday, Feb. 28th, we held meeting. The place was well filled with strangers, who listened with great interest, and several were heard to say they were well paid for coming. One man in particular had the boldness to say it was the first time the Gospel of Christ had been preached in that house. It aroused some of the people though, and Satan became aroused also, for on the Sunday following we held meeting at Brother Warren's house, and the man came again and declared his intentions of being baptized. But his wife and a few others gathered around and threatened to stone us through the window if he did not go out. Well, this is about how it is: there are some honest people here yet, who are willing to receive the Gospel, but it is a true saying that searching for them is like gathering grapes after the vintage is over.

"Since our President, Brother Weatherston, wrote to you, Brother Ockey and I have attended to seven new baptisms and one re-baptism in the Stanley District. God is working with the people, and if we do our part—warn them of the judgments of God, explain to them the plan of life and salvation, and show them the ark of safety that has been prepared, I know we shall be blest in so doing."